



# Common Objections To Baptism

# Directions

- Carefully read through the lesson.
- When finished, answer the questions at the end.
- Return the lessons to me (Mark Tabata) in one of the following formats (along with any other questions you may have):
  - Email: [hazardhomecoc@gmail.com](mailto:hazardhomecoc@gmail.com)
  - Facebook Messenger: Mark Tabata
  - Cell Phone (Text or Call): 606-216-1757
- When graded the next lesson will be sent to you

- In this lesson, we will notice many objections that people raise to the place of baptism in God's plan of salvation.
- Let's start our study by quoting several passages of Scripture.

- Mark 16:16-He who believes and is baptized will be saved; but he who does not believe will be condemned
- Acts 2:38-Then Peter said to them, "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.

- Acts 22:16-And now why are you waiting? Arise and be baptized, and wash away your sins, calling on the name of the Lord.'
- Romans 6:3-4-Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.

- Galatians 3:26-27-For you are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ have put on Christ.
- I Peter 3:20-21—who formerly were disobedient, when once the Divine longsuffering waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight souls, were saved through water. There is also an antitype which now saves us—baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward God), through the resurrection of Jesus Christ,

- In Every Passage Of Scripture Where Baptism And Salvation And Mentioned Together, Baptism ALWAYS Precedes Salvation.
- Nevertheless, many object to the essentiality of baptism. In this lesson, we will examine some of the major objections that people raise to the essentiality of baptism.

# One

**Baptism Is A Work And We Are Not Saved By  
Works**

# The Argument

- **It is claimed that baptism is a work (something that we do), and that we are not saved by works. Therefore, baptism (being a work) does not have anything to do with our salvation.**

- **First, we need to understand that there are different kinds of "works" in Scripture.**
- **Second, while we are not saved by works of merit, we are saved by works of faith.**
- **Third, baptism is a work of God, and not a work of man.**

# Different "Works" In Scripture

- **Works of merit and law (Galatians 3:12, 21; Ephesians 2:8-9)**
- **Works of the Law of Moses (Colossians 2:14; Ephesians 2:15)**
- **Works of faith/obedience (James 2:14-26; Romans 1:5; Hebrews 11)**

# Works Of Law

- **Ephesians 2:8-9-For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast.**

- **"The supreme problem of life is: how can we get into a right relationship with God? How can we feel at peace with God? How can we escape the feeling of estrangement and fear in the presence of God? The answer offered by Judaism was: 'You can attain to a right relationship with God by keeping meticulously all that the law lays down.' But to say that is simply to say that there is no possibility of anyone ever attaining to a right relationship with God, for it is not possible to keep every commandment of the law.**

- **"What then is the use of the law? It is that it makes people aware of sin. It is only when they know the law and try to satisfy it that people realize they can never satisfy it. The law is designed to show us our weakness and our own sinfulness." (William Barclay, The Letter To The Romans, 66-67 (Kindle Edition); Louisville, London; Westminster John Knox Press)**

- **We can never be saved by law-keeping for no one can keep the law perfectly.**
- **However, there are also works of FAITH by which we are saved.**

- **James 2:14-26-What does it profit, my brethren, if someone says he has faith but does not have works? Can faith save him? If a brother or sister is naked and destitute of daily food, and one of you says to them, "Depart in peace, be warmed and filled," but you do not give them the things which are needed for the body, what does it profit? Thus also faith by itself, if it does not have works, is dead. But someone will say, "You have faith, and I have works." Show me your faith without your works, and I will show you my faith by my works. You believe that there is one God. You do well. Even the demons believe—and tremble!**

- **But do you want to know, O foolish man, that faith without works is dead? Was not Abraham our father justified by works when he offered Isaac his son on the altar? Do you see that faith was working together with his works, and by works faith was made perfect? And the Scripture was fulfilled which says, "ABRAHAM BELIEVED GOD, AND IT WAS ACCOUNTED TO HIM FOR RIGHTEOUSNESS." And he was called the friend of God. You see then that a man is justified by works, and not by faith only. Likewise, was not Rahab the harlot also justified by works when she received the messengers and sent them out another way? For as the body without the spirit is dead, so faith without works is dead also.**

- **Matthew 7:21-23-"Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven. Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?' And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!'**

- **Acts 10:34-35-Then Peter opened his mouth and said: "In truth I perceive that God shows no partiality. But in every nation whoever fears Him and works righteousness is accepted by Him.**

- **Hebrews 5:8-9-though He was a Son, yet He learned obedience by the things which He suffered. And having been perfected, He became the author of eternal salvation to all who obey Him,**

**Even Faith Itself Is A Work (i.e., Something  
That We Do)!!!!**

- **John 6:28-29-Then they said to Him, "What shall we do, that we may work the works of God?" Jesus answered and said to them, "This is the work of God, that you believe in Him whom He sent."**

**In Baptism, God Is Working To Remove Our Sins. As Such, Baptism Is Primarily A Work Of GOD.**

- **Colossians 2:12-buried with Him in baptism, in which you also were raised with Him through faith in the working of God, who raised Him from the dead.**

- **Colossians 2:12 (God's Word)-This happened when you were placed in the tomb with Christ through baptism. In baptism you were also brought back to life with Christ through faith in the power of God, who brought him back to life.**

# Two

**Passages That Talk About Baptism Being  
Involved In Salvation Are Talking About Holy  
Spirit Baptism**

- **First, Holy Spirit baptism was only for a very select few in the first century.**
- **Second, Holy Spirit baptism was for the purpose of revealing and confirming the Word of God while Great Commission baptism was for the purpose of salvation for the believer who had repented.**

# **The Recipients Of Holy Spirit Baptism**

- **Acts 2:1-4-When the Day of Pentecost had fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. Then there appeared to them divided tongues, as of fire, and one sat upon each of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.**

- **Who received this baptism of the Holy Spirit? We notice that back in chapter one, there are two groups of people: the twelve apostles (Acts 1:1-3) and one hundred and twenty other believers (Acts 1:15). Did the Holy Spirit baptism come upon all the believers, or only upon the apostles in this instance? All we need to do is look at the text. We are told "they" were all with one accord in one place. In context, who is this talking about?**

- **Acts 1:26-And they cast their lots, and the lot fell on Matthias. And he was numbered with the eleven apostles.**

- **The Holy Spirit baptism was for the apostles and not all disciples. It was for the purpose of guiding the apostles into all truth (John 14:26; 16:13).**
- **The only other example of Holy Spirit baptism in the New Testament was upon the household of Cornelius (Acts 10:44-48) and was done to show the Jewish believers that the door of salvation had now been opened to the Gentiles (Acts 11:14-17).**

**Holy Spirit Baptism Was A  
Promise And Not A Command**

- **You have to understand that Holy Spirit baptism was never a command to be obeyed, but a promise to be fulfilled.**

- **Matthew 3:11-I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire.**

- **Acts 1:4-5-And being assembled together with them, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, "which," He said, "you have heard from Me; for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now."**

- **Holy Spirit baptism was a promise to be fulfilled, and not a command to be obeyed. As such, we can clearly see that many of the passages about baptism cannot be referring to Holy Spirit baptism since they are commands (Matthew 28:19; Mark 16:16; Acts 2:38; 10:47-28; 22:16).**

# **Holy Spirit Baptism Could Only Be Administered By Christ**

- **John 1:33-I did not know Him, but He who sent me to baptize with water said to me, 'Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit.'**

# **Holy Spirit Baptism Was Not For Salvation**

- **There is nothing in Scripture to suggest that Holy Spirit baptism was for the purpose of saving the lost from sin. Instead (as we have noticed), Holy Spirit was for the purpose of the revelation and confirmation of the Word of God.**

# Three

**The Jailor Was Told That He Was Saved By  
Faith Alone**

- **Acts 16:30-34-And he brought them out and said, "Sirs, what must I do to be saved?" So they said, "Believe on the Lord Jesus Christ, and you will be saved, you and your household." Then they spoke the word of the Lord to him and to all who were in his house. And he took them the same hour of the night and washed their stripes. And immediately he and all his family were baptized. Now when he had brought them into his house, he set food before them; and he rejoiced, having believed in God with all his household.**

- **First, the jailor understood that the command "believe" included obedience.**
- **Second, the context shows that the repentance and baptism of the jailor was included in his "belief."**
- **Third, the jailor was told to "believe" before he had heard the Word of The Lord.**
- **Fourth, the fact that the jailor and his family were baptized so quickly shows that they understood the need to be baptized.**
- **Fifth, if the jailor and his family had been caught being baptized and helping prisoners escape, they would have been executed. The fact that they did so shows that they understood the essentiality of baptism for salvation.**

# Believe

**Thayer's Greek-English Lexicon of the New Testament gives this definition of *pisteuo* when used of the faith by which a man embraces Jesus: "A conviction, full of joyful trust, that Jesus is the Messiah-the divinely appointed author of eternal salvation in the kingdom of God, conjoined with obedience to Christ."...**

James M. Whiton abridged Liddell and Scott's Greek-English Lexicon, and under *pisteuo* gives these possible meanings: "To believe, trust in, put faith in, confide in, rely on a person or thing.-2. To believe, comply, obey." Bultmann has the article on *pisteuo* in Kittel's Theological Dictionary Of The New Testament. After giving a history of the use of the word in the Old Testament, he outlines its use in the New Testament. "II. General Usage: 1. The Continuation of the Old Testament and Jewish Tradition: a. *pisteuo* as to Believe; b. as to Obey; C. as to Trust; d. as to Hope; e. as Faithfulness." ...

- The Lexicons reflect the idea advanced earlier in this study that any of the elements of *pisteuo* (knowledge, assent, confidence, obedience) may be emphasized, and that the context or the construction (certain prepositional phrases) in which it appears will often determine the exact meaning. (Gareth Reese, *Acts: New Testament History*, 600-601; Joplin, Missouri; College Press)

- **The words "believe" and "obey" are used interchangeably throughout Scripture.**

- **Hebrews 3:18-19-And to whom did He swear that they would not enter His rest, but to those who did not obey? So we see that they could not enter in because of unbelief.**

- **I Peter 2:7-Therefore, to you who believe, He is precious; but to those who are disobedient, "THE STONE WHICH THE BUILDERS REJECTED HAS BECOME THE CHIEF CORNERSTONE,"**

- **Notice that the text includes the repentance of the jailor (taking Paul and Silas out of prison and washing their stripes) and their baptism as part of their "belief." They rejoiced, having believed in God, after their belief had been manifested in obedience to God's plan of redemption.**

- **It is also important to understand that the jailer was told to "believe" when he was still an unbeliever.**
- **This is made clear by verse 32. After the jailor was told to believe, the Bible says that Paul and Silas preached the Word of God to him. Since faith comes by hearing the Word of God (Romans 10:17), the jailor was still an unbeliever till he heard the Word.**

- **In Acts 2 (37-38), believers are told to repent and be baptized for the remission of sins; in Acts 9(6-7) a believer who repents and prays for three days and nights ( Acts 9:9-11) is told to be baptized to wash away his sins (Acts 22:16); and here in Acts 16, an unbeliever is told to believe, and then he repents and is baptized.**
- **The exact same plan of salvation was followed in every case, but three "different" answers were given each time because the people in Acts 2, 9, and 16 were at different points on the road of faith.**

- **Notice also that the jailor was baptized immediately.**
- **Now, if baptism is not necessary for salvation, why the urgency? Why not "schedule" his baptism as modern day denominations do? Why not wait till there was a huge crowd of believers wanting to get baptized as human churches do?**
- **The fact that the jailor was baptized immediately shows that the jailor and his family understood that baptism was essential for salvation.**

- **Finally, observe that if the jailor and his family had been caught, they would have been executed. Yet they took the risk and were baptized immediately. If baptism is not essential to salvation, why would they risk being baptized immediately?**
- **It all goes to show that the jailor and his family understood that baptism is essential for salvation.**

# Four

- **Mark 16:16 B Shows That Baptism Is Not Essential To Salvation**

- **Mark 16:16-He who believes and is baptized will be saved; but he who does not believe will be condemned**

- **It is argued that since Jesus did not say, "He that does not believe AND IS NOT BAPTIZED shall be dammed," then therefore baptism is not essential to salvation.**

- **First, the first part of the passage is absolutely clear that belief and baptism come before salvation.**
- **Second, the latter part of the passage makes perfect sense, and it would be illogical for Jesus to decry baptism in this way.**

# **Various Translations Of Mark 16:16**

- **(BBE) He who has faith and is given baptism will get salvation; but he who has not faith will be judged.**
- **(CEV) Anyone who believes me and is baptized will be saved. But anyone who refuses to believe me will be condemned.**
- **(Darby) He that believes and is baptised shall be saved, and he that disbelieves shall be condemned.**
- **(DRB) He that believeth and is baptized shall be saved: but he that believeth not shall he condemned.**
- **(ERV) Whoever believes and is baptized will be saved. But those who do not believe will be judged guilty.**

- **(ESV) Whoever believes and is baptized will be saved, but whoever does not believe will be condemned.**
- **(GW) Whoever believes and is baptized will be saved, but whoever does not believe will be condemned.**
- **(ISV) Whoever believes and is baptized will be saved, but whoever doesn't believe will be condemned.**
- **(LEB) The one who believes and is baptized will be saved, but the one who refuses to believe will be condemned.**
- **(LITV) The one believing and being baptized will be saved. And the one not believing will be condemned.**
- **(MKJV) He who believes and is baptized will be saved, but he who does not believe will be condemned.**
- **(Murdock) He that believeth, and is baptized, liveth; but he that believeth not, is condemned.**

# Aorist

- The phrases 'he that believes' and 'is baptized' are what are known as aorist in the Greek New Testament.
- The phrase "shall be saved" is future passive indicative (it will occur in the future AFTER the two aorist verbs).
- "The having believed one and the having been baptized one SHALL BE THE HAVING BEEN SAVED ONE."

- **"Now, number one-note this-I showed that both 'believeth' and 'is baptized' are aorist participles...Number two-'The aorist participle indicates action which is antecedent to the action of the main verb-'Ray Summers. In addition to that, I would suggest this: that the aorist participle, he says, indicates action which is antecedent to the action of the main verb.**

- **"Then we this also: 'the aorist participle never,' that is it never, never-get that word-'it never gives subsequent action'-Robertson. 'The Greek never uses the aorist participle for subsequent action.'-Summers...'He that believeth and is baptized shall be saved.' Now 'believeth' and 'is baptized' are aorist participles. 'Shall be saved' is the main verb. ...**

- **'Since the aorist participle never indicates action which is subsequent to the main verb, neither 'believing' nor 'being baptized' occurs after one is saved, but both, that is 'believeth' and 'is baptized'...shall be saved.' (Garland Elkins, Elkins-Ross Debate On Baptism And Faith Alone, 71-73; Parkersburg, WV; Therefore Stand Publications)**

- **"Two problems arise. 1) This wording would be redundant. It's just like saying 'Whoever turns on his TV and turns to channel 5 will see the program. If a person isn't going to turn on the TV then why bring up channel 5 again? Similarly, if a person won't believe then there's no need to even bring up baptism. Surely we can all agree on that.'" (J. Seth Bourne, The Baptism Debate: Answering Today's Questions About Baptism, 753-756 (Kindle Edition): no publisher cited)**

# Five

- **Mark 16:9-20 Does Not Belong In The Word Of God**

- **Some of the oldest Greek manuscripts do not contain Mark 16:9-20. As such, some people (in attempting to get rid of Mark 16:16) have suggested that Mark 16:9-20 does not belong in Scripture.**

- **First, Mark 16:9-20 is found in abundance in the manuscripts, versions, and quotations from the church fathers.**
- **Second, the reason that some manuscripts do not have Mark 16:9-20 is because the scroll that they were copying was damaged.**
- **Third, the scribe who made the copy that does not have Mark 16:9-20 indicates that he knew something went into that text, but that he wasn't sure what went there.**

- **Our New Testament comes from three sources:**
- **The Greek Manuscripts (Copies of the original New Testament that number in the thousands);**
- **The Early Versions (Translations of the Greek New Testament into other languages; many of the versions are older than our surviving manuscripts);**
- **The Church Fathers (Quotations from the New Testament that the second century Christians recorded).**

- **It is well known that for determining the Text of the New Testament, we are dependent on three chief sources of information: viz. (1) on MANUSCRIPTS-(2) on VERSIONS-(3) on FATHERS. And it is even self-evident that the most ancient MSS-the earliest Versions,-the oldest of the Fathers, will probably be in every instance the most trustworthy witness. (Dean Burgon, The Last Twelve Verses Of St. Mark, 363-368 (Kindle Edition); Public Domain)**

# Early Manuscripts

- **Well over one thousand of the ancient manuscripts contain Mark 16:9-20. Two or three of them lack the passage.**

# Early Versions

- **The following translations from the second century A.D. contain Mark 16:9-20:**
- **Peshitto**
- **Curetonian**
- **Coptic**
- **Sahidic**
- **Tatian's Diatessaron**

# Early Quotations

- **Several early church "fathers" quote from this passage (examples will be cited shortly).**

- **"There are three sources of the Greek Text today. That is, men like Westcott and Hort, who published their Greek Text, did not use merely Greek manuscripts; they used three sources. These three sources are: (1) The Greek manuscripts (pointing to chart). Notice here that the original New Testament was written in the first century. Three things have come from that. They are the Greek manuscripts; which were just copies-men just copied them into Greek. (2) There are the versions-translations into other languages. (3) There are then the quotations from the "church fathers." And you can reproduce the New Testament-I believe, almost every verse in the New Testament-by quotations from the "church fathers," or men who lived immediately after the time of the apostles.**

- **"All scholars recognize that these translations are older-much older-than the oldest manuscript that we have today, are among very best witnesses concerning blocks of passages which belong in the Bible...The Peshitto Syriac Version has it; the Curetonian has it; the Coptic, the Sahidic, and Tatian's Diatessaron all have it. All of these in the second century, and the oldest manuscripts which are now in existence, the Vatican, the Sinaitican and the Washington, are from the fourth century...Not only that, but we find "church fathers"; Irenaeus, who was a student of Polycarp, who was a student of the Apostle John, quotes from Mark 16. We find also quotations from Papias and from Justin Martyr. In the third century, Hyppolytus tells us, and Celsus, a pagan philosopher." (Thomas B. Warren, Warren-Ballard Debate, 105-106; Moore, OK; National Christian Press)**

# Putting The Matter In Perspective

- **"Some Bible-footnotes mention that 'some manuscripts' lack the passage, and that 'other manuscripts' contain the passage. such footnotes tend to deceive their readers..."**

- **"Out of the over 1, 500 existing Greek manuscripts of the Gospel of Mark, only two of them clearly bring the text to a close at the end of 16:8. All the others, unless they have undergone damage in chapter 16, include verses 9 to 20." (James Snapp, Jr., Authentic: The Case For Mark 16:9-20, 79-82 (Kindle Edition); no publisher cited)**

- **Why is Mark 16:9-20 missing in some of the manuscripts? The fact is that some of the earlier manuscripts had been damaged, and the scribes who transcribed the Sinaiticus and the Vaticanus manuscripts were aware of this. Not knowing what to put in the text, the scribe simply left it blank.**

- **"One other point worthy of note concerns the ending of the Gospel of Mark. A fuller discussion of this difficult problem will appear later, but it is sufficient now to observe that the Vatican Manuscript does not include Mark 16:9-20. For some strange reason, however, its scribe left at this point more than a column of space blank in his manuscript. This seems to indicate that he knew of the existence of these questioned verses but was undecided about whether he should include them." (Neil Lightfoot, How We Got The Bible, 38; Grand Rapids, Michigan; Baker Books)**

- **"Mark 16:9-20 does not appear in the Codex Sinaiticus (Aleph) and Codex Vaticanus (B). These are two of the three oldest extant Uncial MSS and are the two referred to in the marginal note of the ASV on this passage. But B also lacks from 9:14 to the end of Hebrews, 1st and 2nd Timothy, Titus, Philemon, and Revelation. So if one rejected everything which is lacking in Codex B,, these books would have to be omitted....Codex B has a blank space at the end of verse 8, indicating that something has been left out.**

- **"This perhaps came about as the result of a leaf being broken off of the manuscript from which B was copied. This seems to furnish evidence that the manuscript from which B was copied contained Mark 16:9-20." (Thomas B. Warren, Is Mark 16:9-20 Inspired? A Defense, 5)**

# Five

- **John 3:16 Does Not Mention Baptism**

- **John 3:16-For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.**

- **It is argued that this passage does not mention baptism and therefore baptism is not necessary for salvation.**

- **First, this passage does not mention the need for repentance and confessing The Lord before men, but the Bible teaches that these things are necessary (Luke 13:3; Matthew 10:32-33). This shows you have to take ALL of the Word of God, and not just parts of it.**
- **Second, the context DOES mention baptism (John 3:5).**
- **Third, the word "believe" implies obedience.**

# Six

- **The "New Birth" Of John 3:5 Is Talking About Physical Birth, Not Baptism**

- **John 3:5-Jesus answered, "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.**

- **It is argued that being born of "water" has reference to physical birth and not to the waters of baptism. Therefore, Jesus is not teaching that a person must be baptized in order to be saved.**

- **First, if being born of water has reference to physical birth, then Jesus is illogical.**
- **Second, the context clearly shows that the "water" has reference to the waters of baptism (John 3:23).**
- **Third, there is a phrase that Jesus used to have reference to physical birth-being born of flesh.**
- **Fourth, the early Christians clearly understood that John 3:5 had reference to baptism.**

- **"Unless you are born by a woman then born of the Spirit, you cannot enter into the kingdom of Heaven."**
- **This kind of statement makes no sense. Why would you tell someone, "Unless you are born of a woman..."**
- **This statement is illogical and ludicrous.**

- **The "water" is used contextually to have reference to the waters of baptism.**
- **John 3:23-Now John also was baptizing in Aenon near Salim, because there was much water there. And they came and were baptized.**

- **The context shows us that there was a phrase used to describe physical birth: being born "of flesh."**
- **John 3:6-That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.**

- **Nicodemus did not understand how a person could be "born again." The Lord explains to him that there is a difference between physical birth and spiritual birth.**
- **Spiritual birth consists of being born of the Spirit (when the Word of God is sown into our hearts-I Peter 1:22 ff) and of water (baptism).**

- **If the phrase "born of water" had had reference to physical birth, the early Christians would be the first to understand this. However, we find that the early Christians clearly understood this to be a reference to baptism.**

**"The most important text in John for Christian baptism is John 3:3 and 5. "Except one is begotten from above (or, again), that person cannot see the kingdom of God...Except one is begotten of water and Spirit, that person cannot enter the kingdom of God."...God gives new life through the Spirit (6:63) in the water. John 3:5 became the most cited baptismal text in the second century and continued to be important afterward." (Everett Ferguson, Baptism In The Early Church: History, theology, and Liturgy In The First Five Centuries, 142; Grand Rapids, Michigan; Wm. B. Eerdmans Publishing Company)**

# Seven

- **The Phrase "For The Remission Of Sins"  
In Acts 2:38 Means "Because Of"  
Remission Of Sins**

- **Acts 2:38-Then Peter said to them, "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.**

**It is claimed that the phrase "for the remission of sins" means that the people on Pentecost were told to be baptized "because their sins had been been forgiven" not "in order to obtain" the remission of sins.**

- **First, the command to be baptized is joined to the command "repent" with the coordinating conjunction "and," showing that people are baptized for the same reason that they repent (i.e., to be forgiven).**
- **Second, the phrase "for the remission of sins" is identical with Matthew 26:28, which clearly shows that baptism is in order to obtain the remission of sins.**

**And**

- **"Peter does not stop there; he adds another step with the word and. Not only are they to repent, they must also be baptized in the name of Jesus, which was a command they could follow. They could repent, and they could be baptized, which refers to water baptism. When Peter said, 'in the name of Jesus Christ,' he was not giving a word formula that must be said when we are baptized. Instead, he is saying that we must be baptized by the authority of Christ.**

- **"If it is not done by His authority, then we are just getting wet because we do not understand the reason we are being baptized...Some religious groups believe we are supposed to say some specific words at a person's baptism, but the Bible does not give one example of what anyone said as someone was being baptized. Therefore, as long as a person knows he is being baptized by the authority of Jesus, no words have to be spoken..."**

- **"Peter said that baptism is for the remission of sins. Remember, repentance is linked with baptism by the conjunction and, which means both of these must occur before remission of sins will happen." (Cougan Collins, Is Baptism Essential For Salvation? 735-751 (Kindle Edition); Lone Grove, OK)**

- **"And" is a coordinating conjunction which joins together clauses of equal standing and significance.**
- **Why does a person repent of sin? Do they repent BECAUSE THEY HAVE BEEN FORGIVEN or do they repent IN ORDER TO BE FORGIVEN?**

- **Luke 13:3-I tell you, no; but unless you repent you will all likewise perish.**
- **Acts 3:19-Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord,**

- **People are commanded to be baptized for the same reason that they are to repent.**
- **But people repent in order to be forgiven of sin.**
- **Therefore people are commanded to be baptized in order to be forgiven of sin.**

**"For The Remission  
Of Sins"**

- **Matthew 26:28-For this is My blood of the new covenant, which is shed for many for the remission of sins.**

- **The phrase "for the remission of sins" in Matthew 26:28 is identical with the same phrase in Acts 2:38 (in Greek and in English).**
- **Now, did Jesus shed His blood BECAUSE OUR SINS HAD BEEN FORGIVEN, or IN ORDER THAT our sins could be forgiven?**

- **Hebrews 9:22-And according to the law almost all things are purified with blood, and without shedding of blood there is no remission.**

- **Jesus shed His blood so that we could be forgiven of sin (not because we had already been forgiven).**
- **We are commanded to be baptized so that our sins can be forgiven (not because we have already been forgiven).**
- **Baptism is essential to salvation.**

# Eight

- **Cornelius And His Family Were Saved  
Before They Were Baptized**

- **It is argued that Cornelius and his family were saved before they were baptized in water, and therefore, we are saved before we are baptized in water.**

- **First, the text shows us that Cornelius and his family received the baptism of the Holy Spirit in order to convince the Jewish believers that Gentiles could now receive the Gospel.**
- **Second, Cornelius and his family received Great Commission baptism (which means baptism for the remission of sins).**

- **The Bible makes it clear that Cornelius and his family were baptized with the Holy Spirit for a specific reason. It was a unique case and situation.**

- **Acts 10:44-48-While Peter was still speaking these words, the Holy Spirit fell upon all those who heard the word. And those of the circumcision who believed were astonished, as many as came with Peter, because the gift of the Holy Spirit had been poured out on the Gentiles also. For they heard them speak with tongues and magnify God. Then Peter answered, "Can anyone forbid water, that these should not be baptized who have received the Holy Spirit just as we have?" And he commanded them to be baptized in the name of the Lord. Then they asked him to stay a few days.**

# **The Reason They Were Baptized With The Spirit**

- **Acts 11:13-17-And he told us how he had seen an angel standing in his house, who said to him, 'Send men to Joppa, and call for Simon whose surname is Peter, who will tell you words by which you and all your household will be saved.' And as I began to speak, the Holy Spirit fell upon them, as upon us at the beginning. Then I remembered the word of the Lord, how He said, 'John indeed baptized with water, but you shall be baptized with the Holy Spirit.' If therefore God gave them the same gift as He gave us when we believed on the Lord Jesus Christ, who was I that I could withstand God?"**

- **The household of Cornelius was baptized with the Holy Spirit in order to demonstrate to Peter and the rest of the Jewish believers that the time had come to preach salvation to the Gentiles.**
- **The text shows that this was a unique case.**

- **However, notice also that they needed to be baptized in the name of The Lord, i.e, by His authority (Acts 10:47-48; compare with Acts 4:7). What is the baptism that The Lord had authorized? It was baptism for the remission of sins (Acts 2:38). So they were baptized 'for the remission of sins.'**

# Nine

- **Baptism Cannot Be Essential To Salvation Because A The Thief On The Cross Was Saved Without Getting Baptized.**

- **Luke 23:40-43-But the other, answering, rebuked him, saying, "Do you not even fear God, seeing you are under the same condemnation? And we indeed justly, for we receive the due reward of our deeds; but this Man has done nothing wrong." Then he said to Jesus, "Lord, remember me when You come into Your kingdom." And Jesus said to him, "Assuredly, I say to you, today you will be with Me in Paradise."**

- **First, the thief died under the Old Testament Law and had no need to be baptized.**
- **Second, the thief may have been baptized under the baptism of John.**
- **Third, Jesus has power to forgive sins.**
- **Fourth, the case of the thief on the cross shows that-under certain circumstances-God can make exceptions to His Law. Yet the possibility of exceptions does not change the facts of the Law!**

- **Mark 16:15-16-And He said to them, "Go into all the world and preach the gospel to every creature. He who believes and is baptized will be saved; but he who does not believe will be condemned.**

- **The thief was not under the obligation to be baptized because he lived and died under the Old Testament Law.**

- **Hebrews 9:16-17-For where there is a testament, there must also of necessity be the death of the testator. For a testament is in force after men are dead, since it has no power at all while the testator lives.**

# **The Thief May Have Been Baptized With The Baptism Of John**

- **Mark 1:4-5-John came baptizing in the wilderness and preaching a baptism of repentance for the remission of sins. Then all the land of Judea, and those from Jerusalem, went out to him and were all baptized by him in the Jordan River, confessing their sins.**

# Jesus Has Power To Forgive Sin

- **Mark 2:5-12-When Jesus saw their faith, He said to the paralytic, "Son, your sins are forgiven you." And some of the scribes were sitting there and reasoning in their hearts, "Why does this Man speak blasphemies like this? Who can forgive sins but God alone?" But immediately, when Jesus perceived in His spirit that they reasoned thus within themselves, He said to them, "Why do you reason about these things in your hearts? Which is easier, to say to the paralytic, 'Your sins are forgiven you,' or to say, 'Arise, take up your bed and walk'? But that you may know that the Son of Man has power on earth to forgive sins"—He said to the paralytic, I say to you, arise, take up your bed, and go to your house." Immediately he arose, took up the bed, and went out in the presence of them all, so that all were amazed and glorified God, saying, "We never saw anything like this!"**

- **Finally, we need to remember that the thief lived and died under the Old Testament Law. There were things that he was required to do before he could be forgiven (see Leviticus 6:1-7), but (being on the cross) he was not able to do these things. *Despite this fact, The Lord showed him mercy.* This shows that God knows our circumstances. Many people complain that a person on a desert island might not be able to get baptized because there may not be enough water. Let God deal with those situations! Our duty is only to obey to the best of our ability. Let HIM deal with the extreme situations. Do not use such cases as an excuse to not believe and obey Him.**

# Ten

- **Baptism Is Not Essential To Salvation Because Paul Says It Is When We Confess Christ That We Are Saved**

- **Romans 10:9-10-that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.**

- **First, Paul is addressing Christians in this passage, and not non-Christians.**
- **Second, the salvation of this passage is the salvation that occurs in Heaven, not the salvation from past sins that occurs when a person believes and is baptized.**
- **Third, the believing and confessing of this passage are in the CONTINUOUS tense, again showing that this is not addressing the salvation from past sins of non-Christians, but the future salvation in Heaven of faithful Christians.**

- **In Romans 8-11, Paul discusses how the Christians are being persecuted by the unbelieving Jews. Many of them are being tempted to reject the Gospel and abandon the church.**
- **In context, Paul address the unbelievers as "they," and the Christians as "you." So this passage is not telling alien sinners how they receive forgiveness; it is telling Christians how they keep on being saved.**

- **"Another Scripture cited was Rom. 10:9-10. But this passage also is written to saints (at Rome), and not to aliens...(quoting Lipscomb) ... "This was addressed to Christians, not concerning the plan of entering into the church and having their sins pardoned, but of the course that would lead to eternal life. Faith in God and the courage to confess Christ is just as essential to salvation at every step through life down to death itself as they are at the beginning." (Clem Thurman, Gospel Minutes: November 25, 1977, 3-4; Forth Worth, TX; Gospel Minutes Publications, INC)**

- **The salvation of this passage is the salvation in Heaven of faithful Christians.**

- **Romans 13:11-And do this, knowing the time, that now it is high time to awake out of sleep; for now our salvation is nearer than when we first believed.**

- **“The verb tenses in verse 10 are present tense (whereas the verbs “believe” and “confess” in verse 9 were aorist tense). The present tense verbs evidently speak of something God expects continually, yea, has always expected, from a man, if that man would meet the conditions of salvation.” (Gareth Reese, A Critical And Exegetical Commentary On Paul’s Epistle To The Romans; 484, footnote 54; Moberly, Missouri; Scripture Exposition Books)**

- **The word "for" in verse 10 is the Greek word "gar," which means to introduce the reason of a preceding statement. In verse 10, Paul is explaining what he meant in verse 9. What is his point? That Christians need to continually believe and confess Jesus to be saved (finally) in Heaven. This same Gospel that can save the Christian in Heaven also has the power to save the unbeliever if they will believe and turn their life to The Lord.**

# Eleven

- **The Bible Says That Whoever Prays To God Will Be Forgiven So Baptism Is Not Essential To Salvation**

- **Acts 2:21-AND IT SHALL COME TO PASS THAT WHOEVER CALLS ON THE NAME OF THE LORD SHALL BE SAVED.'**

- **It is here claimed that "calling on the name of the Lord" simply has reference to prayer, and that it is when a person prays to The Lord that he is forgiven of sin.**

- **First, the phrase "calling on the name of the Lord" could have reference to several things in Scripture, including (but not being limited to) prayer. Context determines the specific usage.**
- **Second, the general meaning of "calling on the name of The Lord" was a term generally used that simply meant "obey God."**
- **Third, the examples of Pentecost (Acts 2) and of Saul of Tarsus (Acts 22) show that "calling on the name of The Lord" in regards to salvation was not a command to pray, but to obey The Lord.**

- **"It is instructive to run the references where "calling on the name of the Lord" occurs in Scripture. Sometimes "call upon the Lord" has reference to prayer, as in Acts 7:59. Sometimes it has reference to worship, as in I Corinthians 1:2 and 2 Timothy 2:2. Sometimes it speaks of becoming a Christian, as here and in Acts 2:21. In Acts 9:14, 21, it seems to be a designation for "Christians."..."In Scripture, 'calling upon God' is always a habit, not a single act. Cp. Gen. 4:26; Zech. 13:9; Acts 2:21; 9:14; I Cor. 1:2; 2 Tim. 2:22; I Pet. 1:17.)" Gareth Reese, Romans: A Critical And Exegetical Commentary On Paul's Epistle To The Romans, Moberly, Missouri; Scripture Exposition Books).**

- **Zephaniah 3:9-"For then I will restore to the peoples a pure language, That they all may call on the name of the LORD, To serve Him with one accord.**

- **If we allow Scripture to interpret itself, we have no problems! Calling on the name of The Lord was a general term that simply meant to "serve" or "obey" God in whatever He said to do.**

- **That the prophecy of Joel 2 (as mentioned in Acts 2) was not a reference to prayer is easily proven. You see, if the people on Pentecost had understood "calling on the name of The Lord" to mean "pray," they would not have needed to ask the question, "What shall we do" (verse 37), for they would have already understood "pray." The fact that they asked what they needed to do shows that they did not understand "calling on the name of The Lord" to mean "pray a sinners' prayer."**

- **They were told what they needed to do in verse 38:**
- **Acts 2:38-Then Peter said to them, "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.**

- **Acts 22:16-And now, why are you waiting? Arise and be baptized, and wash away your sins, calling on the name of The Lord."**

# Conclusion

- **In every passage where baptism and salvation are mentioned together, baptism ALWAYS precedes salvation.**
- **This should motivate us today to be baptized into Christ Jesus.**

- **Matthew 28:19-Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,**

"The Greek phrase "into the name of" occurs mainly in commercial or legal documents and carries the idea of 'into the possession' of someone. The Hebrew phrase 'into the name of' carries the idea of 'with reference,' defining the intention or purpose of the act, or even in some instance 'in worship to.'



- **In the act of baptism, we enter into full communion with the Father, the Son, and the Holy Spirit. We become His possession as we enter into this relationship. Those who deny the essentiality of baptism deny the express statements of Jesus and His inspired apostles.**

# Questions For Study

# One

- **How many of the Greek manuscripts of Mark are lacking Mark 16:9-20?**

# Two

- **List somme of the early versions of the New Testament which include Mark 16:9-20.**

# Three: Fill In The Quote:

**"Thayer's Greek-English Lexicon of the New Testament gives this definition of *pisteuo* when used of the faith by which a man embraces Jesus: "A conviction, full of joyful trust, that Jesus is the Messiah-the divinely appointed author of eternal salvation in the kingdom of God, \_\_\_\_\_ with \_\_\_\_\_ to Christ."...**

James M. Whiton abridged Liddell and Scott's Greek-English Lexicon, and under *pisteuo* gives these possible meanings: "To believe, trust in, put faith in, confide in, rely on a person or thing.-2. To believe, \_\_\_\_\_, \_\_\_\_\_." Bultmann has the article on *pisteuo* in Kittel's Theological Dictionary Of The New Testament. After giving a history of the use of the word in the Old Testament, he outlines its use in the New Testament. "II. General Usage: 1. The Continuation of the Old Testament and Jewish Tradition: a. *pisteuo* as to Believe; b. as to \_\_\_\_\_; C. as to Trust; d. as to Hope; e. as Faithfulness." ...

- The Lexicons reflect the idea advanced earlier in this study that any of the elements of *pisteuo* (\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_) may be emphasized, and that the context or the construction (certain prepositional phrases) in which it appears will often determine the exact meaning. (Gareth Reese, *Acts: New Testament History*, 600-601; Joplin, Missouri; College Press)

# Four

- **According to the New Testament (Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33), Who administered Holy Spirit baptism?**

# Five

- **The purpose of Holy Spirit baptism was for the \_\_\_\_\_ and \_\_\_\_\_ of God's Word.**

# Six

- **According to John 3:5, one must be born of "water" and the Spirit. What does it mean to be born of "water?"**

# Seven: Fill In The Quote:

**"The most important text in John for Christian baptism is John 3:3 and 5. "Except one is begotten from above (or, again), that person cannot see the kingdom of God...Except one is begotten of water and Spirit, that person cannot enter the kingdom of God."...God gives new life through the Spirit (6:63) in the water. \_\_\_\_\_: \_\_\_\_\_ became the most cited baptismal text in the \_\_\_\_\_ and continued to be important afterward." (Everett Ferguson, Baptism In The Early Church: History, theology, and Liturgy In The First Five Centuries, 142; Grand Rapids, Michigan; Wm. B. Eerdmans Publishing Company)**

# Eight

- **What passage of Scriptures uses the same phrase "for the remission in sins" in Acts 2:38, and how does this help us to understand what the phrase means?**

# Nine

- In \_\_\_\_\_ passage in the New Testament which mentions baptism and salvation, baptism ALWAYS \_\_\_\_\_ salvation.